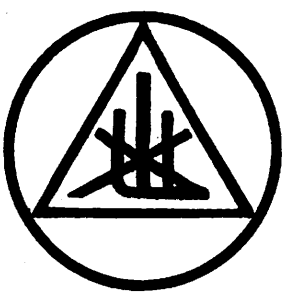
the Beacon



March 1961

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The Beacon

A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

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OPPORTUNITY OF THE FESTIVALS

THIS issue of the Beacon, covering the months of March and April, reaches its destination in all parts of the world as we enter the period of the three climaxing spiritual Festivals. The Festival of Easter occurs at the Aries full moon on April 1 (full moon — Greenwich Mean Time 5.48 a.m., Eastern Standard Time 12.48 a.m.). The Wesak Festival at the time of the Taurus full moon, occurs on April 30 (full moon — G.M.T. 6.41 p.m. and E.S.T. 1.41 p.m.). The Festival of the Christ — known also as the Festival of Humanity and the Festival of Goodwill — occurs at the Gemini full moon on May 29 (G.M.T. 4.38 a.m. on the 30th, E.S.T. 11.38 p.m. on the 29th — one hour to be added to all these times after Daylight Saving Time comes into force).

Since 1952 the occasion of the Festival of the Christ has also been observed as a 'World Day of Invocation' when the Great Invocation — the Christ's own mantram — receives a special 24-hour-long, world-wide focus. May 29 will therefore be so used this year. At the time of these Festivals when the Hierarchy and the Christ receive, hold and transmit uniquely available energies into human consciousness, the way is open for a closer approach to Hierarchy and the Christ by humanity itself. This opportunity for closer contact and communion each year is increasingly used by groups meeting together for meditation, and by individuals uniting in conscious co-operation with this world-wide intention to provide a clear, selfless, useable channel linking humanity with the consciousness of Hierarchy. This is a service opportunity of which many avail themselves.

The energies pouring into the planet through a solar and cosmic alignment process; the sacrifice of the Lord Buddha as he returns to convey a 'blessing' to humanity through the being of his great brother the Christ, and to re-align Shamballa with Hierarchy; the unique blend of energies made available to the Christ through the co-operative relationship of the Lord Buddha, the Spirit of Peace and the Avatar of Synthesis; the opportunity provided by the concentration of the Hierarchy at a point of tension dynamically focussed on the precipitation of the next and immediate phase of the emerging Plan for humanity; all these require the open consciousness, the receptive minds, and the active co-operation of human beings on the physical plane, in order to provide an opportunity for creative consummation in all states of consciousness within the evolutionary progress of our great planetary Lord.

Simply put, the precipitation of Purpose and Plan of our God must be received and acted upon by humanity, as well as in other more refined, more sensitised and more exalted states of life and consciousness than the strictly human. At the three-month period of the Festivals each year, as the unique and powerful blend of energies is transmitted, those human beings capable of receptivity must also actively transmit through their own soul-mind-brain alignment. The Plan can only work out on earth through humanity. This is the responsibility conferred by knowledge of the Plan, by love of one's fellow men, and by spiritual sensitivity.

Importance of Coming Year

Great decisions are shaping up for humanity this year. The 'year of crisis' from Wesak 1960 is succeeded at this Wesak Festival by a 'year of tension'. The immediate twelve-month cycle may well determine trends for an indefinite period of time in economics and politics, ideologies and culture, science and religion, and in all areas of human freedom, human relationships, human dignity and human welfare. The world is in process of re-formation, a re-formation which can become *transformation* if all those capable of responding to the tide of Hierarchical influence will open their minds wide to the spiritual values pressing on human consciousness, open their hearts to the power of love and the pressure of human despair, and open their hands to let go of all those things which impede their service of the Plan and hinder the work of preparation for the re-appearance of the Christ.

In alignment with the heart of God and with the hearts of our fellow men we can be swept clean — individually, and as groups and nations — of the self-interest and selfishness which constitute the blockages to human progress. At this Festival period we can all resolve, if we will, to act as transmitters of life, love and light, and as transformers of human relations and human living conditions everywhere in the world.

'Let light and love and power restore the Plan on earth.'

Copies of the 1961 Moon Chart, of the Time Cycles of the New Group of World Servers, and of an article by A.A.B. on the Wesak Festival, are available from the *Beacon* office on request. Invocation cards and other Invocation literature are also available.

Divine Compassion

O hearts that sorrow, or entreat in vain
For healing or for death to free from pain—
Know, who nobly bears his pain is blest:
Pain is a crucible—the soul to test.
What wastes the body as surely builds the soul:
Divine compassion plays eternal rôle,
And from our human frailties—transmutes
Out of self—diviner attributes.

ELSA M. BAYLEY

Part 2

Bridging East-West Cleavage

Historical and Geographical Factors

by A. J. Rydholm

Contacts with the higher kingdoms are now possible on subjective levels as men grow in spiritual aspiration and unfoldment. East and West have grown apart through lack of contact with each other, but by surrendering the lower to the higher and, by bringing Christ consciousness into life on earth, men's fears and perplexities will be resolved.

FOR a clearer picture of what led to the present world cleavage we may now consider some of the major conditioning factors in the historical panorama of mankind over the relatively short period reaching back to the last sinking of the remnants of ancient Atlantis of which Plato spoke. This is said to have taken place some 12,000 years ago. It was the final death blow to what was left of the Atlantean civilisation. As a result, all evidence of the achievements in culture, science and social development was lost from human view, along with the results of the degeneration which made the catastrophe inevitable and desirable from the standpoint of human evolution. A long period of obscuration followed and exoteric historical records have little to report until some thousands of years later.

Buried beneath the ocean floors as well as under the surface of all continents are evidences of old civilisations some of which were further advanced — in some respects at any rate — than ours is today, even in material science, which to us is the very proof, value and excellence of high standing and evolution, supposedly having never before been equalled. Yet these will some day reveal that our planet has supported races of men and their civilisations, of which the vast majority of men living today have little conception, and that gods have walked the earth; that is to say, members of higher planetary kingdoms who mingled with, guided and taught the young sons of mind. During the periods when the physical-etheric and the emotional bodies of man were being evolved, contacts between the higher kingdoms and men were necessarily different from what they are today because of mankind's present more developed mental focus. In this the Aryans are ahead of the Atlanteans generally. Contacts are, therefore, possible on more subjective levels, in mental substance and vibration. Although the *Externalisation of the Hierarchy* suggests physical contact once more, mutual recognition will be largely on mental and intuitional levels, to which more men are now reaching in their spiritual aspiration and unfoldment.

Survivors of Atlantis

The humanity which survived the Atlantean disaster — probably the allegorical Noah who escaped the flood — had to start from the ground up to build a new civilisation uncontaminated by direct memory and tradition of the corruptions of past ages; and the history of our cycle came to be recorded, covering roughly 7,000 years. Egypt, the Near East, the Mediterranean basin generally, the Americas (notably the areas of the Incas and the Mayans), and later Europe and all of North and South America, became new centres where populations re-grouped and increased.

What was once factual became legend and

was handed down from generation to generation of primitive man, finding its way into the scriptures which became the bases of new systems of belief.

While the civilisation of the West, as we now term it and know it, had its birth in the general area between the eastern end of the Mediterranean and the Caucasus, other and older branches of humanity had their own civilisations, ways of life and religious or spiritual orientation farther to the East, India and China being major centres as far as is commonly known today. There were unquestionably others which have gone into decline.

The racial complexities and overlappings, and the distribution of humanity over the face of the earth, will be understood when we realise that prior to the last sudden submergence of the remaining approximately Australia-sized island of Poseidon — which must have sent tidal waves of unimaginable magnitude around the globe and caused other landslides and raisings of land — all land surfaces suitable for human habitation were open to commerce, communication and the interchange of cultures between the planet's inhabitants, much as it is today. So, Atlantis should not be thought of as having been confined to one specific island or continent, unrelated to the rest of the world. Its people and provinces, its sub-races and descendants were scattered over all the habitable continents. After the periodic obscurations which mysteriously settle down over the face of the planet like a blanket, accompanied or preceded by some major cataclysm, the planet emerges with its topography changed. Certain areas may become isolated from the rest of the land masses, like the American continent which was re-discovered only in recent times.

Little or no contact existed between the Western and Eastern populations on the planet for thousands of years. Their separate and different pursuits on all levels of life form the basis of the present cleavage between the two hemispheres. Having now become thoroughly acquainted with each other once more on the physical plane, they find it difficult to reconcile their inner differences of temperament and outlook. This was and is the major duality in the human framework of our cycle, waiting for the triangle to be formed by the soul's more determined entry into human relations.

Dormant East

After the last major obscuration period, which, according to esoteric reckoning, may be said to have covered roughly the millenia between 12,000 and 7,000 years ago, and up to very recent times, the Eastern branches of the human family, on a whole, appeared to have slumbered, after having slid from the heights of their pre-historic attainments apparently as contemporaries of the Poseidonians. What portions of tradition and wisdom they carried over from past ages remained localised — and coloured by their own typologies — because of the difficulties of travel and communication. The Western Caucasians, meanwhile, obviously received intensified stimulations of a kind that resulted in the largely materialistic, dynamic and ultimately pre-eminently scientific kind of civilisation which activated and evolved the concrete mental faculties and capacities. This brought all parts of the world and their many races and nations into close contact. It shrank the planet, and elbows are rubbing the world over. We are now witnessing the re-awakening and the re-vitalisation of East and South to the intense desire and driving ambition for matching the West's material progress.

The tides of human life rose and fell, but a steady groundswell or undertow absorbed and made part of itself (the collective human consciousness) all that men evolved or evoked out of themselves and out of experience. Something kept growing through and beneath the turmoil of existence, broadening awareness through experience and pain, to awaken the mind. The Incas and the Mayans in America, sharing the Atlantean traditions — as proved by their scriptures, legends and monuments — built their own remarkably Utopia-tinged civilisations, unbeknown to the rest of the world, because of the water barrier which effectively isolated and insulated them.

Individuals left their imprint on life, for good or for worse. Among the greatest on the

good, the spiritual, side were Lao-tse, Confucius, Krishna, Zoroaster, the Greek Adepts, Buddha, Jesus and Mohammed. Religions, creeds, sects and philosophies were born. Among the earthy and material, Alexander, Caesar, Hannibal, Genghis Khan, Attila and Napoleon stand out. The latter group worked in and with the forces identified with matter to which their first ray personalities easily responded; the former with the energies of spirit; the two being the opposing polarities battling it out on earth. Where the material and spiritual energies meet in man there is a clashing at first. The resulting tensions generate intensifying activity, often still reaching violent proportions as the forces of involution resist the evoking powers of the evolutionary energies. Between the two lies the troublesome area of man's emotions and personalised desires, aided and abetted by concrete mind, which are as yet more inclined to form alliances with the material forces in man and nature. Yet, a gradual adjustment and expansion of consciousness ensues as mental awakening and discrimination grow, and a measure of compassion is stirred.

Greek Influence

A milestone in Western civilisation was reached during the golden age of the Greeks of some 2,500 years ago. Knowledge and understanding of things subjective as well as objective, of the arts, the sciences, philosophy and government, advanced to an undreamed of level from the effects of which mankind has not yet 'recovered'. The Greeks became the intellectuals, teachers and scholars of the period. Their schools and libraries ringed the Mediterranean world, even after Rome had risen to establish her more earthy empire of Law and Order comprising most of the then known Western world. It was considered fashionable for the Romans to attend Greek schools, though they had not the capacities for spiritual discernment which distinguished the Greeks of the period.

The less than one thousand great Greek incarnations during roughly one thousand years just prior to the Christian era who brought their stupendous body of knowledge to the attention of the Western world, received their impressions and stimulation from India, and secondarily from Egypt, some of them having been initiated into the ancient mysteries preserved in those parts. Their comprehensive investigations and achievements became the basis of Caucasian (Indo-European) thought, potentiality and evolution. It was the West's own. In a sense it might be considered as the Western adaptation of Eastern spirituality and subjective wisdom. After its suppression during the long dark night of the middle ages it was partially resurrected, and became a strong influence in European mental orientation and development. In broad terms, the Greeks provided the conditioning and seeding factor for European mentality, while the Church instilled the devotional mystical and emotional aspect in the personality.

There was this difference in thought and investigation between the Greeks and modern Europe which persists to this day: Pythagoras, Plato and others delved into and recognised intellectually the divinity in nature, the structure of the universe, its lawful, moral and ethical content, and the nature of the soul. The Europeans detached themselves more and more from contemplation of the subjective side of life and concentrated on the material aspects, proceeding to interpret and to analyse all phenomena in terms of what could be seen, touched and observed objectively. This concentration on materiality and the insistent and persistent tendency to interpret life purely from the physico-scientific premise emphasised selfishness and conscienceless exploitation to a large degree in human nature. God became secondary in all human considerations. When the old, limiting and superstitious views of divinity could no longer hold enthralled the developing minds of men, the whole system was largely thrown overboard, except for conventionalised lip-service to the outmoded clichés and for social prestige. Man, science and his material possessions assumed godship on earth.

From the standpoint of total humanity and the rôle its many groups play in the whole, the Divine Plan should apparently be viewed as a qualitative backing and filling process for

all-inclusive growth. Thus enriched sectionally, humanity moves from diversified group development according to ray orientation to essential rounded-out unity. In the over-all pattern all facets and expressions of the human personality must be regarded as essentially necessary experience to the whole in the long run, regardless of the temporary suffering involved in many parts according to desert. This is always occasioned by human ignorance and unwillingness to extend the vision (and employ it) beyond the immediate emotions and personal desires, until man is forced by circumstances to wake up to reality.

On a whole, it was the concrete mind of man which had, and is still having, its work-out in the West, and is now being activated with a kind of vengeance and frightening urgency in the East, and is beginning to rumble in the South. The concrete mind is still largely the servant of the fickle and unstable emotions.

Racial Grouping

Looking at the map of the world we find the large central area comprising all of Europe, North Africa, the Near East, and extending northward through European Russia on the one side; and embracing all the Americas on the other side; making the Atlantic Ocean the central lake around which the Atlantic community of nations and races is grouped, Australia apparently belonging to this group. This area is the home of the typically Aryan (white) portion of mankind. The former colonial extensions by this group of aggressive peoples into the far corners of the earth have now been shrinking back into the central area, after having left the imprint of their peculiar character and civilisation on all the extended regions. Surrounding this great central complex we have the many branches of other and earlier sub-races who are not typically Aryan. Starting with the South Pacific islands as far East as the Philippines, we see the encircling band moving up the archipelago, through China, Tibet, Japan and the other Mongolian and Tartar regions in North Eastern Asia, swinging across the snowy roof of the world through the habitat of the Esquimaux and down along the former lands of the American Indians (North and South). The latter are today fairly assimilated or accommodated in the overpowering Caucasian groups who took over their lands.

The great circle is joined through black Africa to India, which latter is a major important extension penetrating deeply into the broad periphery of non-Aryan races. It is said that India is the birthplace of the (later) Aryan race. It is, therefore, quite logical to conclude that India, having in the now dim past provided the originating spiritual-intellectual impulse to which the great (Western) Greeks, particularly, responded so vitally, is meant to be an important link or bridge for the blending of the peripheral elements of humanity with the centre, during our cycle. It seems to be indicated that a more positive and — it is to be hoped — spiritually enlightened type of incarnation now coming in, will gradually counteract the negativity of the Indian masses which has prevailed for many centuries. This infusion of vitality under first ray influence, qualified by the harmony-inspiring aspects of the fourth ray (India's two major rays), may become increasingly apparent and important in world affairs. The lower conflict aspect of the fourth ray may, to a large extent at least, have run its course in the past, while having laid a base for the higher manifestation of this important energy in the national character of India, and of humanity as a whole whose soul ray is also the fourth.

The two major hemispheric elements are, meanwhile, emotionally and spiritually opposed to each other at this crucial time of the intensification of evolutionary impulses, which are stirring the passions as well as the rational faculties in man the world over. They are locked in battle, and are focussed still largely on sectional material advantage. The turmoil and fury of our time is, nevertheless, expected to spend itself while producing a general awakening, which can carry us into a new and better age. It is felt in high planetary quarters that mankind has reached a point in its evolution when this important transitional step forward can be taken with profit, notwithstanding all present appearances from the personality viewpoint to the contrary.

Going to back to history: With the decline of Imperial Rome a new authority came into

being which was to dominate the European scene for many centuries, the Church of Rome. Intellectualism was largely suppressed as pagan and heretical. The fruits of the mind of man which had started to unfold, particularly under Greek tutorship, were ploughed under in the morass of the dark ages. The emotions pure and simple took over once more. Wide-spread ignorance, selfishness and greed, resulting in what is termed glamour, twisted human and spiritual values and knowledge into grotesque shape.

Eventually the centres of civilisation gradually shifted northward into the heart of Europe. Spain, Portugal, France, England, the Netherlands, the Germanic countries and other groups became national units; all of them, however, submissive to the Church. The only centralised, effective and unifying authority, following the break-up of the Roman Empire, was the Church which, during the period of the early Church Fathers, bid fair to lead mankind into a bright spiritual future. Yet seemingly humanity was not ready for it and the Church became as human as humanity, laying down her doctrines. While the whole Christian structure is based on the deep universal ranges of the Ancient Wisdom, which had been and always will be preserved down through the ages of mankind's sojourn on earth in one place and form or another — depreciatively still adjudged in much of the West as heathen — only those parts were retained, interpreted and taught which were adaptable to the temporal purposes of a new authority over men. An elaborate clericalism thwarted the basic impulse and need for self-expression and self-unfoldment. The Church's long temporal authoritarian rule eventually found its counterpoise in Protestantism and the Renaissance. A duality asserted itself once more in European society, purchased dearly, particularly as a result of the thirty years' religious wars which decimated the Central and Northern Germanic populations.

Authoritarianism on the emotional personality level (whether of state or church) has always tended to the enslaving control over the minds of men. While it may produce a semblance, or better, of needed order and discipline during periods of chaos — such as accompanied the decline of the Roman Empire — the seeds of selfishness and corruption are inherent in its very nature, as long as this nature is focalised on the astral level of life where it is still largely focalised today. This is so in high places and low, in leadership and in the masses to a large extent, though the layer of mental discrimination and moral conscience is expanding beneath many skulls.

Benefits from the Renaissance

The Renaissance, which swept over Europe, typified mental awakening and emergence from an inhibiting emotional past. The fifth ray of science and culture was doing its ordained work and drew forth response in many minds. The arts flowered as rarely before. Broader interpretations of the religious doctrines which had prevailed for so many centuries, were demanded, and the Bible was given to the people. The printing press joined the forces of progress, and boosted the dissemination of knowledge. In the freer atmosphere mathematics, astronomy, physics, chemistry and philosophy made bold stabs into the unknown. Later, psychology came to concern itself scientifically with man's inner mystery, climbing along man's inner channels of his psychic nature, where investigation will lead him to the discovery of the soul and the higher ranges of his constitution, by his chosen method of study. Much is already suspected, but man's present concrete (and concretised) mental orientation still searches for proof of a more or less physical nature. He is still trying to base the higher on the lower, rather than reverse his attack of the problem by starting from the hypothesis that the lower is merely the visible and impermanent projection downward of the invisible, permanent, immortal higher.

Scientific investigation led to the spectacular and practical age of inventions; mechanical, electrical, chemical, electronic, radiatory, and now atomic. By the splitting and fusing of atoms man has managed, in one sense, to duplicate on a miniature scale the processes of original material Creation. He has entered the etheric realm of the solar system. He has crossed the barrier into the subjective on the

first kingdom level, but is still loath to relate his present knowledge to the other kingdoms and, for the most part, to recognise what he has really accomplished. Eventually here too 'the twain shall meet' in the human consciousness, spirit and matter, through the instrumentalities of their external human correspondences — true universalised religion and objective science, in ultimate recognition that they are complementary in their unseverable subjective motivations and causes.

The lusty adventuring spirit of the age of colonial expansion, after America had been discovered, which had its first European manifestation in the Portuguese and in the Spaniards, and passed on to the Northern powers, was also, especially in its later Northern expression, the result of the freeing of the mind from the shackles of the past. Yet it was the emotions which were given free rein by the employment of that part of the mind which is identified with the three lower worlds, directing ambition to selfish ends during the great expansion.

But this opened up the world, and physical expansion was once more a 'first' which laid the foundation for the universalising tendency towards which all of evolution forever moves. Quality can then modify crudity and gradually bring about right orientation and refinement in broader patterns. We are in the midst of the transition to this new phase, of the right qualifying through higher levels of thought and motivation, now on a planetary scale, upon the groundwork of the earlier physical beginnings.

Changed Way of Life

Throughout European history some of the major changes in the complexion of Western life and civilisation were wrought by currents of influence and violence from the East. On the physical level the Mongols, Tartars, Scythians and Huns (primitive, hardy and animalistic shepherd tribes of Northern and Eastern Asia) have repeatedly spread devastation over the face of Europe and around the Mediterranean. Such names as Attila, Genghis Khan and Tamerlane are indelibly burnt into the records of human history. Complacent, rich and civilised China at the other end of the world also tasted, with somewhat less destructive effect, the brand of sword, lance and arrow of these crude horsemen. Safe caravan routes between Europe and China, established by them after their conquests, helped to acquaint East with West through commerce and the exchange of ideas for a time. Mohammedanism, untorn by sectarianism, and a simpler and more easily adopted form of religious worship than Christianity, spread far and wide into the East and is found today in many Far Eastern outposts. In Europe the earlier barbarians were dislodged from their dark Northern forests, and drove South where the Roman defences had crumbled and the provinces of the Empire lay open to them. This Eastern pressure continued through the middle centuries after Europe North of the Mediterranean world had become civilised and built up. Established populations were pushed westward and southward, even into North Africa, where the Vandals made history as the famous Corsairs or pirates.

Mohammedanism also threatened to engulf European life. Islam, which had risen to great power and wealth throughout the Middle East, Northern Africa, and had overrun Spain and the Balkans as far as Vienna, was in a fair way of becoming Europe's religion. Genghis Khan's destructive campaigns out of Asia in the general direction of Asia Minor are sometimes credited with having prevented this. His highly disciplined armies broke the power of the glittering 'Arabian Nights' rulers, and Europe was saved for Christianity.

These great migrations, so often forced, covered many centuries, with intervals of peace and assimilation. They brought about a mingling of the once isolated Caucasian sub-races, the primitive blending with the more advanced. The Asian hordes always retired to the vast Asian interior after their devastating visitations. Still, even today the threat to Western civilisation originates in the East, and is stirring human consciousness out of its complacency-inducing and mind-arresting material comforts. Yet a remarkable period of intellectual enlightenment in high

places, with just and lawful government for the people, reflecting much of classical Greek culture, followed the consolidation of power throughout the far-flung regions of the Middle East, India and China, under the great Mogul Emperors and Mohammedan rulers during the middle centuries. Religious intolerance was proscribed by law and the creative potentialities and expressions of the people in architecture, in the arts and crafts, were encouraged, many of their achievements surviving to this day.

Eventually, virgin America, one of the most sparsely populated continents on the planet, became a major focal point for a new experiment in designing a new type of society. America had been reserved until the time was right and humanity deemed ripe for it. The groundswell for the liberation of the masses from the shackles and limitations of privilege gathered force, and crashed on the shores of the new continent, spilling over onto it ever greater numbers of the adventurous, the intrepid and the oppressed of Europe, and of all other parts of the earth to a lesser extent.

The ethnic composition of America's populations is not purely accidental and meaningless. It is the result of a deep-rooted evolutionary motion in the fourth kingdom, slowly blending the ingredients and laying the basis for the eventual character development of future sub-races. What had its inception at Runnymede centuries before broke through the crust of established society on an important scale. While the urge for freedom of the individual had been germinating in Europe, perhaps particularly in France, under the impulse of the major break-through in America, feudalism in Western Europe also gave way to constitutional monarchy or republicanism as the voice of the people grew louder. In the parliaments, larger numbers of people gained a voice in the running of their affairs. Privilege expanded, yet remained, but it embraced larger groups of citizens.

Age of Mechanisation

This expansion ran parallel with the age of mechanisation. It brought about a migration from farm to city, from country life to factory life, from the plough to the machine. It caused a transition of interest and ambition from agriculture to business and banking, eventually to the fantastic credit structure of intangible finance of the present day, to supply what has now become so indispensable to life. Medical science and hygiene increased longevity. As a result, populations multiplied. Purchasing power increased, and the demand and appetite for the so-called 'good things of life' pyramided. Business and manufacture boomed and is still booming today, especially since the devastations wrought by war sent all economies the world over spinning as never before to their present dizzy and dangerously competitive heights, to rebuild and to re-supply what had been destroyed, and a great deal more.

Yet, alongside the material glitter and wealth, a new (industrial) feudalism had taken over in the factories and mines during the 18th and 19th centuries and part of the 20th. Miserable and spirit-thwarting living conditions were once more the lot of many. But the inexorable tide aiming at the liberation of the masses has today reached very respectable proportions in the Western set-up of society, as a result of labour reform and the unions. The latter are at present poised on the crest of a great power wave. Organised labour has itself become a separatist capitalistic octopus; waiting for the balance to be struck with its much maligned opposite through enlightened co-operation from both sides. This must come to pass if we are to survive. Where one side has violently destroyed its necessary and balancing opposite, a worse order resulted, re-concentrating power and dominion in a new small ruling class of privilege. The public spirit and determination will be the third factor in the economic and social triangle to effect eventual balance, when it feels the hurt from either or from both sides, and when it has had enough of selfish bickering and manoevring for power. We have seen clear evidence of this development during the prolonged steel strike in the U.S. in 1959, and lesser ones. A more ready and searching questioning of authority — of management, labour and in politics — indicates a change in the people's temper and the possible beginning of a new trend in dealing with the pressing issues of the day.

While the modern European powers and America forged ahead under the forces and propulsions of dynamic intellectual materialism, Russia still trailed behind in the background of development. An oppressive feudalism lingered until this century under the thwarting alliance of Czar and Church.

The last two modern nations in Europe to consolidate were greater Germany and Italy less than one hundred years ago. A third power, Japan, on the other side of the world, adopted modern Western industrialism. She was the first great nation in the East so to do. The continued westernisation and democratisation of Japan since the end of World War 2, foisted onto an ancient Eastern civilisation, culture and religion, is producing much confusion, in the absence of a clear national purpose beyond the immediate need for trade as a means for physical survival and well-being. The transition Japan is passing through is undoubtedly intensified by the pressures resulting from the fact that Tokio is one of the five planetary centres through which energies are channelled into the human world organism.

The ensuing bid by Germany, Italy and Japan for elbow room and accommodation of their national ambitions in a presumedly well-ordered and partitioned world reached the explosive stage during the thirty year period between 1914 and 1945.

The Old Order Goes

While the selfishness, greed, pride and separativeness under the banners of national honour and patriotism, on the part of all nations, collectively brought on this twentieth century holocaust, nature seized upon the tremendous energies released by men, wherever found, to sweep away much of the old order that had to go. The social privileges of established and decadent minorities were the first to go. The concept of the divine right of kings and royal absolutism went into eclipse. The royal houses which survived, were those that had identified themselves more closely with the interests of their subjects, allowing even socialism in various degrees and forms to govern through their parliaments, notably in the Scandinavian countries, in England and in the Netherlands. The enslaving and mind-retarding grip of, perhaps, the most rigid, unenlightened and doctrinaire branch of the Christian Church in modern times was torn from its moorings in Russia, yet has swung to the other extreme of a government-sponsored atheism under the present régime. This is the case also officially in China at this time.

But spirituality cannot die in the collective human consciousness, as it is the true source and causation of all external life. It will in time reassert itself. Wilful negation and emotional obscurantism may prevail during the period of needed detachment from crystallisation and mal-orientation, for purposes of clearing the ground and of mixing the soil suitable for an eventual better and truer spiritual understanding to take hold in man's mind and heart. It may well be said that all of today's human difficulties bear witness to the processes of detachment from the energies, influences and motivations of an age which has done, or is finishing up, its ordained work for mankind's over-all conditioning.

The culmination of historical development, growth and effort, to date during our cycle, is the formation of the United Nations Organisation, which grew from the seed of the earlier ill-fated League of Nations. It is clearly a response to soul impulse, although externally its formation was dictated by the recognition of its absolute necessity for survival of the human race and civilisation on the physical-material plane. Yet, any human institution can be successful only to the extent of the vision, integrity and sincerity of the people who support it. It is the mirror of the people. Only in proportion to the improved human values in the majority of individuals can any organisation effectively reflect the ideals for which it is intended to stand. The organisation does not make the citizen. The citizens make the organisation. Unfortunately most of us are still looking for (easy) outside help instead of turning inward for true guidance and understanding, and then externalise what is discovered within. A heavy price for ignorance, wilfulness and wishfulness may, in the end, have to be paid. Yet, in the end

also, the price paid will be outweighed on balance by the benefit and progress achieved. Man, rather, has a choice in the matter. He may choose the easy or the hard way.

We are embarking on what seems to us a rough sea of uncertainty to a new and unknown age, and we are hesitating to tear ourselves loose from the familiar shore and let go. While clinging to it we, nevertheless, feel the relative security it once provided, slipping away. The greater security, rooted in truer spiritual values, to be found on the other shore to which nature is now directing our attention, is only vaguely sensed to exist. This vague sense is the subtle inner voice of nature whispering to us through that part of us which constitutes our link with all of nature. This is, however, as far as nature will go. The rest is up to mankind as it causes its fears, animosities and uncertainties gradually to change to hope, then faith, intelligent realisation of fundamental values, and finally conviction that we are in truth headed for a better world, provided we take advantage of our opportunity.

Sacrifice of Lower to Higher

Leaders in thought, and some of our heads of state, are today voicing many of the principles and broad objectives which must come to dominate life on this planet in the future. This was not so in the beginning of our century, and it clearly shows that man is not standing still. But the word must be translated into appropriate, enlightened action even if it entails sacrifice. Yet sacrifice or surrender of the lower to the higher, of materiality beyond reasonable need to spirituality, of personalised interest to the common good, of the personality to soul control, is hardly sacrifice in its commonly accepted sense. That is what is asked of us in the name of true evolutionary progress. It will mean the bringing of the Christ consciousness into life on earth.

Vaguely, men are aware of these imperatives for growth, in some sections more so than in others. But a backing and filling is inevitable in the course of bringing the deciding majority up to date, so to speak; of bringing their weight to bear upon events in all parts of the world. The right word as the expression of right thinking and feeling is the creative force in all creation. Creativity goes to work in mental substance as it activates the divine ideations descending from the archetypal intuitional (buddhic) plane, progressively stepping the energies downward into visibility or brain cognition on objective levels. Thus God used the Word backed by His Thought in bringing into being the entire universe, and man uses the same method. He has, however, his emotions to contend with, which still bother him greatly. On all levels above the human, emotion is transcended and its child and product, glamour, is non-existent. Benighting glamour is man's creation, not God's, and must, therefore, be dispelled by man.

The cultivation of an open-minded approach and outlook on life in universal planetary terms, an outlook which embraces in our vision the continuity and underlying unity of human existence and, as far as possible, all the kingdoms below us and above us from our mid-position on the planetary evolutionary ladder; the recognition of their unquestioned mutual relationships and consequent inter-dependence in the total life of our planet; will speed our progress in resolving the uncertainties, fears and perplexities with which mankind is beset today. Tentatively man is nibbling at truth and his appetite is increasing. He will sooner or later take a good bite into a future highly flavoured and spiced by the essences of the soul. It will be the most enlightening bite he will have taken in eighteen million years, or thereabouts. We are at the crossroads of a vast new evolutionary experience relating to the expansion of human consciousness. A clearing of the vision will progressively take place as the influences of the Aquarian Age under seventh ray energy auspices become more strongly manifested, and are allowed to permeate life and thought and feeling on earth.

End of part 2.

The Seventh Ray and

The First Initiation

by Djwhal Khul

The incoming seventh ray is bringing with it initiatory activity on a large scale.

AT this particular time in world history, seventh ray energy is of a growing potency because it is the new and incoming ray, superseding the sixth ray which has for so long held sway. When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great life to whom we give the name 'Lord of a Ray'. You will find much about these Ray Lords in the earlier volumes of *A Treatise on the Seven Rays*. His divine intention, will, purpose, or the determined projection of his mind, creates a radiation or stream of energy which — according to type and quality — plays upon all forms of manifested life within our planetary ring-pass-not. These Lords of the Rays are the creating and sustaining energies which implement the will of the planetary Logos. They co-operate with him in the defining and the expression of his supreme purpose. Their radiating emanations are cyclically objectified and are cyclically withdrawn. As they radiate forth into the three worlds, the impacting energies produce changes, disturbances, progress and unfoldment; they create the needed new forms, and vitalise and qualify that through which the immediate divine intention is expressing itself; they intensify both the quality and the receptivity of consciousness.

At other times, during the process of being withdrawn 'to their own place', they cause the fading out or the dying of form aspects, of institutions, and the 'organising organisms' (to use a peculiar phrase); they therefore produce cycles of destruction and of cessation, and thus make room for those new forms and life expressions which an incoming ray will produce. It has been the gradual withdrawing of the sixth Ray of Idealism and of one-pointed Devotion which has been responsible for the ferment, crystallisation, destruction, death and cleavages of the past century; old things are passing away as the Lord of the sixth ray withdraws his attention and therefore his energy; his radiation is today no longer centred or focussed in the life of the three worlds. Simultaneously, the energy and radiation of the Lord of the seventh ray are becoming steadily more powerful in the three worlds.

The Birth Initiation

This incoming of a ray always produces an intensified period of initiatory activity, and this is the case today. The major effect, as far as humanity is concerned, is to make possible the presentation of thousands of aspirants and applicants for the first initiation; men on a large scale and in mass formation can today pass through the experience of the Birth Initiation. Thousands of human beings can experience the birth of the Christ within themselves and can realise that the Christ life, the Christ nature and the Christ consciousness are theirs. This 'new birth' initiation of the human family will take place in Bethlehem, symbolically understood, for Bethlehem is the 'house of bread'— an occult term signifying physical plane experience. These great initiations, implemented by the ray energies, must be registered in the physical brain and recorded by the waking consciousness of the initiate, and this must be the case in this amazing period wherein — for the first time

since humanity appeared on Earth — there can take place a mass initiation. The experience need not be expressed in occult terms, and in the majority of cases will not be; the individual initiate who takes this initiation is aware of great changes in his attitude to himself, to his fellowmen, to circumstances and to his interpretation of life events. These are peculiarly the reactions which attend the first initiation; a new orientation to life and a new world of thought are registered by the initiate. This will be equally true on a large scale where modern man, the world initiate of the first degree, is concerned. Men will recognise the evidences in many lives of the emergence of the Christ-consciousness, and the standard of living will increasingly be adjusted to the truth as it exists in the teachings of the Christ.

This developing Christ-consciousness in the masses of men will create necessarily a ferment in the daily life of peoples everywhere; the life of the personality, orientated hitherto to the attaining of material and purely selfish ends, will be at war with the new and inner realisation; the 'carnal' man (to use the words of Paul, the initiate) will be battling the spiritual man, each seeking to achieve control. In the early stages, after the 'birth' and during the 'infancy of the Christ-Child' (again speaking in symbols), the material aspect is triumphant. Later, the Christ life triumphs. This you well know. Each initiation indicates a stage in the growth and the development of this new factor in the human consciousness and expression, and this continues until the third initiation, when there emerges the 'full-grown man in Christ'. The initiate is then ready, at the fifth initiation, to register, realise and record the long awaited revelation.

In connection with the individual and the first initiation, the seventh ray is always active and the man is enabled consciously to register the fact of initiation because either the brain or the mind (and frequently both) are controlled by the seventh ray. It is this fact which is of importance today in connection with humanity, for it will enable mankind to pass through the door admitting them to the first initiatory process. It will be apparent to you why the present period in which human beings (in large groups) can take the first initiation corresponds to a situation in which bread is the major interest of men everywhere. Humanity will pass through this 'birth' initiation and manifest the Christ life on a large scale for the first time during a period of economic adjustment of which the word 'bread' is but a symbol. This period started in the year 1825 and will continue until the end of this century. The unfoldment of the Christ life — as a result of the presence and activities of the second divine aspect of love — will result in the ending of economic fear, and the 'house of bread' will become the 'house of plenty'. Bread — as the symbol of material human need — will eventually be controlled by a vast group of initiates of the first initiation — by those whose lives are beginning to be controlled by the Christ-consciousness, which is the consciousness of responsibility and service. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives. All this reorientation and unfoldment will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity.

Relationship

The seventh ray is, par excellence, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates soul and form and, where humanity is concerned, it relates soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this 'approaching duality' and — by the perfecting of the contact — to produce upon the physical plane the emergence into manifestation of the 'new man'. At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering over-shadowing soul are consciously brought together; the initiate then knows that he is — for the first time — a soul-infused personality. His task is now to grow into the likeness of what he essentially is. This development is demonstrated at the third initiation, that of the Transfiguration.

The major function of this seventh ray is to

bring together the negative and positive aspects of the natural processes. It consequently governs the sex relationship of all forms; it is the potency underlying the marriage relation, and hence as this ray comes into manifestation in this world cycle, we have the appearance of fundamental sex problems — license, disturbance in the marriage relation, divorce and the setting in motion of those forces which will eventually produce a new attitude to sex and the establishing of those practices, attitudes and moral perceptions which will govern the relation between the sexes during the coming New Age.

The first initiation is therefore closely related to this problem. The seventh ray governs the sacral centre and the sublimation of its energy into the throat or into the higher creative centre; this ray is therefore setting in motion a period of tremendous creative activity, both on the material plane through the stimulation of the sex life of all peoples and in the three worlds through the stimulation brought about when soul and form are consciously related. The first major proof that humanity (through the medium of the majority of its advanced people) has undergone the first initiation will be the appearance of a cycle of entirely new creative art. This creative urge will take forms which will express the new incoming energies. Just as the period governed by the sixth ray has culminated in a world wherein men work in great workshops and factories to produce the plethora of objects men deem needful for their happiness and well-being, so in the seventh ray cycle we shall see men engaged on an even larger scale in the field of creative art. Devotion to objects will eventually be superseded by the creation of that which will more truly express the Real; ugliness and materiality will give place to beauty and reality.

On a large scale, humanity has already been 'led from darkness to light' and the light of knowledge fills the land. In the period which lies ahead and under the influencing radiation of the seventh ray, humanity will be 'led from the unreal to the Real.' This the first initiation makes possible for the individual and will make possible for the mass of men.

Order out of Chaos

Seventh ray energy is the energy needed to bring order out of chaos and rhythm to replace disorder. It is this energy which will bring in the new world order for which all men wait; it will restore the ancient landmarks, indicate the new institutions and forms of civilisation and culture which human progress demands, and nurture the new life and the new states of consciousness which advanced humanity will increasingly register. Nothing can arrest this activity; all that is happening today as men search for the new ways, for organised unity and peaceful security, is being implemented through the incoming Ray of Order or Ceremonial Magic. The white magic of right human relations cannot be stopped; it must inevitably demonstrate effectively, because the energy of this seventh ray is present, and the Lord of the Ray is co-operating with the Lord of the World to bring about the needed 're-forming'. Soul-infused personalities, acting under this ray influence, will create the new world, express the new qualities and institute those new régimes and organised modes of creative activity which will demonstrate the new livingness and the new techniques of living. It is the distortion of these seventh ray ideals and the prostitution of this incoming energy to serve the unenlightened and selfish ambitions of greedy men which has produced those totalitarian systems which today so terribly imprison the free spirit of men.

To sum up what I have said:

1. The energy of the seventh ray is the potent agent of initiation when taken on the physical plane, that is, during the process of the first initiation.

2. Its effect upon humanity will be:
   a. To bring about the birth of the Christ-consciousness among the masses of intelligently aspiring human beings.
   b. To set in motion certain relatively new evolutionary processes which will transform humanity (the world disciple) into humanity (the world initiate).
   c. To establish in a new and intelligible manner the ever-existent sense of relationship and thus bring about upon the physical plane right human relations. The agent of this is goodwill, a reflection of the will-to-good of the first divine aspect. Of this first ray of will or purpose, goodwill is the reflection.

d. To re-adjust negative and positive relationships. and — today — this will be carried forward primarily in connection with the sex relation and marriage.
e. To intensify human creativity and thus bring in the new art as a basis for the new culture and as a conditioning factor in the new civilisation.
f. To re-organise world affairs and so initiate the new world order. This is definitely in the realm of ceremonial magic.

3. The stimulation of this seventh ray will, in relation to the individual initiate,
   a. Bring into being upon the mental plane a widespread and recognised relation between the soul and the mind.
   b. Produce a measure of order in the emotional processes of the initiate, thus aiding the preparatory work of the second initiation.
   c. Enable the initiate — upon the physical plane — to establish certain service relationships, to learn the practice of elementary white magic, and to demonstrate the first stage of a truly creative life.

As far as the individual initiate is concerned, the effect of seventh ray energy in his life is potent in the extreme; this is easily realised, owing to the fact that his mind and his brain are conditioned by the seventh ray at the time that the initiatory process is consciously taking place. The effect of this upon the mental plane is similar to that seen — on a much larger scale — in the planet, for it was this ray energy which the planetary Logos utilised when He brought together the major dualities of spirit and matter at the commencement of his creative work. The two aspects of the mind (the lower concrete mind and the soul, the son of mind) become more closely related and enter eventually into a conscious, recognised association on the astral plane: it is the seventh ray which restores order within the astral consciousness, and (on the mental plane) it is this influence which produces creativity, the organising of the life, and the bringing together 'within the head' of the lower and higher energies in such a manner that 'the Christ is born'. This latter point we shall consider in some detail when we take up the significance of the initiations; we shall then find that the relationship between the pituitary body and the pineal gland is involved.

Finally, it is seventh ray energy which — in the initiatory process between the first and the second initiations — enables the initiate (in his physical plane life) to demonstrate a developing sense of order and of organisation, to express consciously and increasingly a desire to help his fellow men, and thereby establish relationship with them, and to make his life creative in many ways.

All these factors are embryonic in his nature, but he now begins consciously to lay the foundation for the future initiatory work; the physical disciplines are at this time of great importance, though their value is frequently over-emphasised and their effect is not always good; the relationships established and fostered are sometimes of small value, owing to the disciple being usually self-centred and thus lacking — from ignorance and lack of discrimination — complete purity of motive. Nevertheless, the changes brought about by the influence of this ray become increasingly effective from life to life; the disciple's relation to the Hierarchy, the re-organising of his life on the physical plane, and his growing effort to demonstrate the esoteric sense of white magic will become more and more vital, until he is ready for the second initiation.

From THE RAYS AND THE INITIATIONS, Vol. V.

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*Relativity and Revelation**

Survival – Physical and Spiritual

by Colby Dorr Dam

Do we not need a soul-language of life to tell us what we are, instead of a body-language of death to tell us what we are not?

BECAUSE it knows nothing of life, the objective mind often uses the negative language of death. Three typical examples will, perhaps, suffice. Because life is super-sensory we call it 'non-sense' which, in popular usage, means foolishness! Because life is not a thing, an object, we call it 'no-thing' which means it is non-existent! Because we have to leave the body behind at death, we then become 'no-body'. This 'no' language of death is an explicit denial of life; and any language which is not as valid after death as it is before, is meaningless.

Do we not need a soul-language of life to tell us what we are, instead of a body-language of death to tell us what we are not? Today, with the twilight of the objective mind closing about us, there is a new light on the horizon. It is not the Light of the World, the Son of Man, but the atomic light of death; and we, who speak the language of death, are facing potential, instant death. What is the difference between our light of death and the Light of the World? Why was Christ, facing death, able to speak the language of eternal life? Perhaps He knew that, in our terms, He was 'non-sense', 'no-thing' and 'no-body'. He was and is, the ultimate denial of man as object — and His final victory as subject.

Einstein's theory of relativity therefore, is deeply related to the life and teachings of Christ. It is, first of all, the beginning of the end of the objective structure of scientific thought. If, as Einstein proved, man, the observer, is part of the reality he observes, the question arises — what part? If he is part of it, may not he be all of it? This is a Christian question of the ages which might be phrased as follows: Why is death for mankind, a wall without a doorway? There is, of course, an answer; and Einstein wrote a prophetic introduction to it. As long as we identify ourselves with that which dies, we cannot grasp that which lives; and everything that exists, lives in its own way. The human condition, therefore, is a kind of spiritual grave-yard with a headstone of birth at one end and a footstone of death at the other. Unless, and until, these stones are removed, our answer to human existence will continue to be the 'No', of death instead of the 'Yes', of life; and this is what Christ meant when He said: 'If a man keep my saying, he shall never see death.' *St John 8:51.*

Inner Vision of Relativity

In terms of the Christ Teaching, our naïve identification of soul with body — of life with death — has involved us in two major crises of the twentieth century. One — the crisis of physical survival — is military, political and economic; the other — the crisis of spiritual survival — is moral, emotional and mental. The Christ Teaching deals with the ultimate relativity between these two crises. In religious language, the first involves the nature aspects of mankind: i.e. the Holy Spirit; the second involves the human aspects: i.e. the risen Christ Himself. This is logical if we inhabit a single universe and like Him, 'are made in the image of the Father'.

* Under this title a preceding article appeared in our January issue.

Therefore death is an explanation of life which requires a clear, inner vision of the relativity between that which lives and that which seems to die. Because the body can never embrace the soul, we can never define ourselves in terms of natural law. Where indeed, is the chemistry of the body when there is no body? It is part of our function, as Sons of God, to tell the physical atom what it is — not to let it tell us what we are. How then, can we learn to think, feel and live as subjects — human souls — while our lives are controlled by objective ideas and sensory emotions? The objective mind is, quite naturally, attracted to the multiplicity of natural forms; it is therefore disintegrated; it has no synthesis and, like the manifold sense-impressions which feed it, tends to think in bits and pieces. Thus the meaning and values which hold personality together, necessarily derive from the qualities of the subject. Einstein realised this relativity of object to its subject and opened the way for a great advance by our oncoming generations in the humanities and social sciences.

One major goal of this advance will probably be a clear distinction, among our educated minority, between body and soul — between vital (or etheric) energy which is organic and temporal, and psychic energy which is subjective and potentially eternal. Here lies the real distinction between sleep and death. In one case, although soul and body separate, contact between them is maintained by a psychic thread; in the other case, the life thread snaps; the psychic energy separates from the vital energy which sustained the organic processes. It is then, the human soul, the self-conscious principle, which energizes the animal soul or vital life — not the reverse; and this is the working basis of the authority of mind over matter.

Our objective mind, although guided and directed by psychic energy and its human qualities, is a child of the animal soul, reared in the nursery of instinct and fed by the physical senses. This is the mind which sees the object but never himself — the subject who does the seeing. This is the mind which, although sure of its facts, is never sure of the values which give them meaning. Recognition of this relativity between the two worlds of human nature will help us to penetrate the wall of death. Many will doubtless reach this goal in the coming century, as we begin to separate our self-concepts from the animal soul, the sensory emotions and physical instincts. Then we shall perhaps, see that what makes sense, does not necessarily make truth. We shall recognise the widespread fear of death as the fear of facing ourselves — the totality of our inner lives — in a subjective environment where the soul is 'naked' and everyone who cares to look, can see exactly what we are. This should become obvious as the texture and struggle of human thought are better understood. All our intellectuals today are mixtures of two widely different minds which are in perpetual conflict. The physical, body-mind of the senses, like the object from which it derives, is three-dimensional and temporal. The qualitative, human intellect of value and meaning, like the soul, is already fourth or fifth dimensional and potentially infinite. This intellect, when released from its objective prison, can grasp the relativity of universal ideas more easily that the physicist can grasp the structure of the atom.

Sage and Intellectual

It is this amazing faculty of spiritual reason which differentiates the prophet or sage from the creative intellectual. One hears the song of life everywhere about him while the other hears the funeral chant attending the regular disappearance of its forms. One touches the unity of life while the other touches only the diversity of its appearances. One sees people as mankind while the other sees them as individuals. All intellectuals, whether they know it or not, are caught in this struggle between personal ideals and universal ideas. Death, the doorway to subjective life, will eventually decide the issue by proving to them that ideals and ideas are equally indestructible. What is an ideal but an idea we are not yet sure of? The prophet and sage do not have to believe because they know which is which.

How do they know? Because they live not on Main Street but in the House of Life which has no basement, no walls, no roof; because they see, understand and touch the common

life-energies which, in the sequence of evolution, create and destroy the atomic forms of man and nature. Having no personal thought or love, they feel themselves as a moving river of light and life which never passes the same banks twice. We too, are tributaries of this river, which, in its own timeless rhythm, moves around all obstacles, towards the sea where all rivers meet. We too, can merge with the ocean of life when we know why and where we are caught in the stagnant pools of time, form, space and death. Who, among us, can find the waters of the Amazon, the Nile, the Ganges, the Volga or the Mississippi after they have found the sea?

So it is with that strange, busy, puzzled, lonely creature whom we call the 'person'. Knowing not what he really is, whence he came, where he is going or how he will arrive, the 'person' is somewhat like a marble figure, carefully chiselled in a studio, who, one day, wakes up, walks off and refuses to speak to the Sculptor who designed him. He thinks he did it all himself! He then becomes a 'personality', (whatever that may be), who lives in, through, by and for, a personal world of personal experience. The fact that our solar system was a going concern for quite a while before he arrived, and probably will continue after he is gone, does not impress him. He lives mostly in a world of opinions and feelings derived from sensory reactions to physical objects.

This objective intelligence is the childhood of evolution. Through long ages of experience within and between his lives on earth, the 'person' moves, in progressive sequence, from tribal instinct, to mass sensory emotion, to physical intellect, to human understanding, to specialised genius and finally, to universal love-wisdom which invokes revelation.

This sequence, although over-simplified, suggests the general trend. It is a sequence difficult to conceive without some sense of continuity between our experiences before death and before rebirth. Are we not like a newspaper which decided to shut up at 6 p.m. and cover only what happens in daylight?

Life and the Body

The question is timely because many believe the life is not the body; and they want to know what goes on at night. An industrial parable may suggest the immense difference which separates what we seem to be from what we are. We Americans have sitting in streets, yards and garages billions of dollars' worth of automobiles. They are in essence, not steel or chrome, not spark or gas, but instruments for human motion. They are dead and useless until, in the split fraction of a second, spark and gas meet and explode at the top of a cylinder stroke. However the two never meet until we turn the key and press the starter; and the meaning of this whole intricate, industrial complex is the destination in the mind of the driver. We have moved now, from cold steel to animal motivation. (The lion and tiger get there too, but not quite so fast). Is the driver going to church or to a highway bar to get drunk? Does the make of his car determine his destination?

If we think we are the steel in the chassis, we shall end up standing at a bar. If, on the other hand, we know we are the explosion in the cylinder, we shall end up kneeling at an altar; for it is the spark of human meaning which explodes the gas of motive that drives the pistons of all sensory experience. Because the meaning of every object, as Einstein's theory suggests, lies in its relation to a subject, it is we who give life to our environment — not the reverse. While we allow nature to tell us what we are, there is no meaning anywhere. As individual personalities we are everything we think we are not — and nothing we think we are. Revelation therefore is subjective revolution; for we are a human soul, with infinite potential, which employs an animal soul to operate a physical body which is our 'chauffeur' for a brief journey in the flesh. It is not the 'chauffeur's' job to tell us where we are going!

Because the 'what' can never answer the 'why' of human experience, Christian relativity demands the total control of our human over our animal souls. Indeed we hold approximately the same relation to the natural order that Christ holds to us. As he 'redeems' us, so it is our job to 'redeem'

nature; and we cannot 'redeem' anything until we transcend it.

We can perhaps, define Christian relativity as the focus of that inner vision which sees the life of man and nature as optical vision sees their material forms. This soul-vision has a language so varied, delicate and lightening-fast that only the trained, spiritual ear can hear it. It is the language of clairvoyance, clairaudience, telepathy and psychometry which introduces the physical senses to the spiritual order. Through this soul-language life speaks to us in the pregnant silence of the heart's prayer, the startling moment of exaltation, the touch of compassion and the driving fire of genius; in the spontaneity of joy, the inspiration of idealism and the tapestry of great music; in the imagination of the poet, the feeling of the dramatist and the intuition of the artist; in the radiance of a child's innocence, the magnetism of character and the warmth of friendship; in the correlation of ideas, the act of sacrifice and the voice of conscience.

Human experience is punctuated with these delicate impressions of the higher worlds. Yet because human reason has no place for them; because they are now largely emotional; because they often lie outside language; because the pragmatic thinker tends to ridicule them and common sense cannot explain them, the precious indications are neglected or forgotten. It is shocking today, to see how many intelligent people ignore or hide their highest experience and, like the scavenger at the garbage pail, prefer to feed on their lowest.

This denial of life by thinking people will gradually vanish like fog before the rising sun, as we come to realise that all creative faculties are expressions of love operating on mental levels. Intelligent love which knows its power, is the mother of the psychic faculties. It is these little known faculties, commonly grouped under the name 'intuition', which eventually destroy the wall of death and open the door to the House of Life. They are, in essence, a synthesis of the growing reservoir of human values and spiritual awareness in the human race. The fact that these faculties, too often, have been prostituted to the level of the circus side-show, bears no relation to their Christian implications. They are the universal bridge between the human and the spiritual orders, and the Scriptures of the World Religions are filled with records of them. The psychic faculties cause much confusion because, like all experience, they are relative to the stage of evolution and operate at all levels from the savage to the saint. The test of their universal, Christian application is self-renunciation; and the priest or sage who attributes any truth to himself, is already false. This is the reason why Christ never spoke in His Own Name and credited everything He said and did to 'Our Father in Heaven'.

What we are

People today tend to run like rabbits from the psychic faculties because they come too close to truth for comfort; and there is nothing they fear so much as the cold truth about themselves. As the Master M writes: 'The egotism of people makes them reluctant to concede the existence of anything above their own majesty . . . Men are ready to betray even their own planet provided they do not have to think . . . The consciousness of the majority has returned to the darkest age.'* And so, having made a bargain counter out of space, we are waiting now to reach the moon in an effort to escape from ourselves. The major result of our eye-catching, cellophane-wrapped, 4-colour animalism is the death of thought. There are so many sweet, nice people today who cannot understand why, with market baskets bulging and two cars in the garage, crime and mental disease are soaring while they are threatened daily with atomic extinction. Apparently God has somehow made a mistake!

Time, events and destiny will show us where the mistake lies; and death will prove that what we have, is no substitute for what we are. For we really have nothing except what we are. And that is enough! Let us accept therefore, with such grace and humility as we can summon, the immense human implications of Einstein's great theory

* From AUM. Agni Yoga Society.

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Creative Visualisation

The Keynote of New Age Education

by Frances Paelian

The man who perfects himself in the control of his mental powers is well on the way to becoming a white magican.

IT is of the greatest possible interest to realize that the first miracle of Jesus mentioned in the Gospel of John sets the keynote of new age education. As you remember, Jesus, attending the wedding at Cana, turned water into wine for the happiness and well-being of the group. When we study this miracle in the light of esoteric psychology we find that when the marriage of the conscious and unconscious mind occurs the supraconscious or Christ Principle can become the wedding guest. Then wine, a symbol of the energy of spirit is produced, enough to meet the needs of all.

Humanity is now in the process of leaving the emotional plane for the mental realm. This is the reason why we see religions and cults arising on all sides which preach dominion over the material through the agency of thought. This is in accord with the Plan. Certainly there is a danger that man will misuse the tremendous energy of thought. This does not negate, however, that the art of visualisation is part of a coming science which will be the keystone of new age education. This science, if pursued far enough, will build the first half of the antahkarana, or rainbow bridge, which connects man with the timeless or the eternity domain. The man who perfects himself in the control of his mental powers has covered much of the necessary ground toward becoming a white magican.

Good or harmful changes in one's surroundings can be effected by the mere union of the conscious and subconscious minds. Any belief accepted by the latter, whether true or false, harmful or beneficient, will manifest itself in physical plane changes.

This process, when followed for selfish purposes is called 'black magic'. Any individual who wishes a personal benefit outside of or against the context of group good is guilty. Gains made in this manner are impermanent and the 'magician' is forced to 'pay' for every ill-gotten gain.

White magic occurs when the meeting of the conscious and unconscious minds for a beneficient purpose attracts or reflects the soul, or what Dr Sorokin calls the supraconscious. The intuitions which enter the lower mind on the successful consummation of this process are always in accord with group good. The supraconscious, the

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of relativity. We are indeed, merely human animals with infinite, unknown faculties awaiting our recognition and command. The Christ Life and Teachings demonstrate with ultimate Power that all materialism, whether capitalist or communist, belongs to the objective mind which is merely a synthesis of sensory, animal instincts. There is, of course, nothing wrong with the healthy, human animal. He goes off the beam only when he becomes so civilised, so scientific, so clever with his gadgets that he thinks he is a real human being. As we learn to discriminate between our human and animal states of mind and feeling, the cold truth about where we really are in consciousness will light, with new and wider perspectives, the beautiful road ahead to where we are going.

custodian of the love energy, could not possibly work in a partisan manner. Gains thus created are permanent and present no 'side effects' in the form of unhappy karma.

Black magic then, is inferior to white magic as the powerful factor of love is omitted from the work. Its results then are impermanent and its price excessive. In the original legend of Dr Faust, according to Manly P. Hall, we are advised that the hero was not rescued from his bargain with Mephistopheles.

Joy Replaces Suffering

Most of the older religions have emphasised the virtue of suffering. Life was equated with suffering and the idea of being happy in this world was frowned on by East and West. The East suggested that we bend all our efforts toward escaping from the wheel of rebirth while the West promised us happiness on a subtler plane if we endured the pains of life with nobility. The idea of happiness on this very plane of endeavour will, however, be one of the ideals of the new age. Joy, not sorrow will be stressed.

The old emphasis was possibly due to the state of development of the race. Only in the past few hundred years have men thought actively in terms of the group, brotherhood and such concepts which necessarily transcend the separate self. While man led a separative life, the soul contact needed to ameliorate human conditions through white magic was not particularly available, at least not on a large scale. For this reason many philosophies arose which were mere rationalisations of man's impotence in the face of unwanted experiences.

A philosophy, Master D. K. points out, is a body of truths which appear according to the state of unfoldment of the observer. From this standpoint, he shows us that dualism and monism are both correct systems of observation, contingent on who is doing the observing, the man whose material interests are being offset by the conflict set up by the soul, or the man who sees the life in all forms as One.

The joy which will be the keynote of the new age will be founded on the fact that this planet need not be, as it has always been in our history, a miserable place. Soul contact, which increases in proportion to man's sense of brotherhood will cause man to re-create environment through the art of creative visualisation. Human suffering is based on two factors — lack of 'know-how' in regard to getting out of it (an insoluble problem to one man is often a simple challenge to the next), and the power to do so, given the knowledge. One sees then that the soul's qualities of omniscience and omnipotence (use of supraconscious or love energy, as Dr Sorokin terms it) can make human suffering unnecessary to a large degree.

The rational basis for the meeting of both science and religion is the fact that energy and consciousness are both terms for God and are interchangeable. Dr Sorokin points this out in *The Ways and Powers of Love* when he indicates that the supraconscious can be the source of ideas in the form of intuitions as well as the source of an electrical type power which can be trained upon sick bodies and situations with a healing effect.

If the essential power and knowledge to meet human problems is theoretically inexhaustible, why does man face his problems with such impotence? Because man, symbolically speaking, is like a glass silex coffee maker. The lower half is the material form which we all see. The upper globe (from which the 'stimulation' descends) exists in the Eternal Now. It is the Soul which has omniscience, omnipotence, and in a strange manner, like the electron, a type of omnipresence. These factors, however, cannot be enjoyed with any degree of regularity by the material man until a bridge or tube is established between the two globes. This bridge, the first half of the Antahkarana, is built through the control of the mind and the use of the creative imagination. The more we are able to control the mind, the more aggressive the soul will become in its approach to its vehicle.

Much stress has been laid in the past on the lower mind as 'the slayer of the real'. Its strong upward draught, like a bonfire, blows

away the currents of the supraconsciousness as it seeks to enter man's fontanella. But conversely, only through the well-trained and controlled mind can these supraconscious energies be drawn into the material picture.

Neither Time Nor Space

The facts of the timeless, spaceless eternity dimension with which the soul has contact, are the reverse of those sensed in duality. Also, the absence of time and space factors presents ends and means as one. In duality, ends and means or the desirer and the desired can be separated as long as material limitations persist. This state of affairs is what we call having a problem. Buddhist teachings declare that there are no problems, only problem-makers. The latter is a mind in dualistic consciousness.

An indication that humanity realises that some health problems are as yet insoluble is its use of the word 'chronic'. Modern miracles in the various fields of mental healing occur on the declaration that God never made a sick, sinful or dishonest man. (Note the wording carefully. It does not say that there is no such person as a sick or dishonest man.) These techniques are frequently neglected or are practised without conviction because there is something galling about pretending that which is not true or attempting to deceive ourselves. What we always overlook is that the picture Jesus asked us to create of the completed task is a deliberate piece of magical work. In the archetypal world where the blueprints for all things exist and all tasks exist undivided as to means and ends, the archetypal man or the soul is always well, loving and truthful, and we already do possess that which we seek.

Possibly if we hold the blue-print in our mind of the truths of the higher realm where problems no longer exist, we can, through homogeneity of vibration, as our patterns synchronise with the states we want, reflect the facts of the timeless domain in our immediate environment.

The metaphysical assertion that creation is finished also has scientific proof or verification. Dr Gustaf Stromberg, the eminent physicist, in telling us about the experiments of Dr H. S. Burr at Yale, explains that each living organism is surrounded by an organising force field. This would probably be the etheric body of the occultists. The most wonderful part of this field, however, when found surrounding the body of a tadpole, or some such animal which changes form, is that this structure already contains the pattern of the mature animal. This force field apparently attracts suitable atoms into its frame as the animal evolves, according to a preconceived pattern. This is teleology, and proves to many modern physicists the existence of an infinite mind.

The Tibetan Master tells us that the so-called time it takes to accomplish something by magical means is in proportion to the clarity of our concept. The more, then, that we are working in truth the less we are subject to time which is in the final analysis unreal.

Control of Thought

We can then, in our work, have faith that through the marriage of the conscious and unconscious minds (by the control of thought) we can attract the visit of the Soul or Christ. This we can begin to do by picturing the healing, or other good we wish to accomplish, as finished and complete. The Master D. K. assures us that any subjective state faithfully adhered to will become objective. This thought structure, also a form of organising force-field, will attract material in harmony with the selfish or unselfish character of our objective.

Men seem to approach the supraconscious realm two ways. Most people desire a boon or the energy of the soul focussed to the end of resolving some undesirable situation. Others, like the five Buddhist monks, including a 90 year old Abbot, who are visiting America, have an opposite goal. That is to enter permanently the state of consciousness of the one life that precedes all manifestations of duality. Some wish to bring the power to bear while others wish to become one with the power permanently. This too presents two stages of soul growth, both legitimate. The first practice, enjoyed and eventually transcended, will lead to the second goal.

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THE FORERUNNERS

by Evelyn M. Holt

The Baha'i Faith

Like the Buddha, Baha'u'llah was a prince who gave up wealth and position to follow his vision and like the Christ he suffered for his faith and won through to victory.

'O Thou kind Lord! Let the religions agree and make the nations one, so that they may see each other as one family and the whole earth as one home. May they all live together in perfect harmony' is the prayer of millions of followers of the Baha'i Faith all over the world. In order to qualify as religion in the truest sense, a faith must be a cohesive factor, and bring one to closer understanding of God and one's fellow men. This Baha'ism seeks to do and in the teachings of Baha'u'llah, its founder, one may find spiritual guidance, and a set of laws for world order which, if followed, would go far toward helping to establish a higher world civilisation.

Let us see where, and through whom this world faith had its beginnings.

In the year 1844, the Persian Empire had reached its lowest depth religiously, politically and socially. Yet, as is always the case in times of decadence, there were a few spiritually-minded people who truly yearned for a better way of life, and prayed that God might send a messenger to lead them. Their petitions were answered, for on a certain May evening of that year, in the City of Shiraz, a young nobleman, visiting in the home of a well-known merchant, was startled to hear his host proclaim,— 'I am the Bab (Gate) commissioned by God to introduce a new Prophet with a new religion for the coming age'.

In due course, the speaker gathered around him a group of disciples. Among them was the young nobleman himself, Mirza Hussayn Ali, who had been strongly influenced by the Bab's announcement. However, the priests and government officials soon became aware of this new sect, and fearing that their own power was threatened, conspired by every cruel means they could to destroy all connected with it. They meted out exile, unspeakable tortures, imprisonment and death to members of the group, and finally the Bab was executed by a firing squad in the public square of Shiraz. The death of the Bab, however, was not the end of his cause. His martyrdom brought a new leader in the person of Mirza Hussayn Ali, who, believing that he himself was the Divine Manifestation of the prophecy, assumed the presentation of the new faith. He took the title of 'Baha'u'llah', meaning 'Glory of God,' and set out to carry on the work begun by the Bab, proclaiming that a new age of universal brotherhood and peace was at hand, and that the Spirit of God

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New age education, then, realising the danger of humanity's problems without the ability on the part of men to utilise the omniscience and omnipotence of the soul in correcting the world situation, will stress creative visualisation. There is not one of us, whatever our limitations may be, who cannot do our share of preparing for this day through learning to control thought and thus manipulate energies. This we can do by developing harmlessness, without which soul contact cannot occur, and the art of building desirable thoughtforms through the practice of meditation. We all can thus become pioneers of a better world.

would descend on all nations and revive the spiritual life of all peoples.

Suffering and Torture

Almost thirty years of suffering and indignities followed. Baha'u'llah and his family were tortured and imprisoned for months at a time in the worst of the country's dungeons. Thousands of his followers were put to death on a trumped-up charge of treason. The life of Baha'u'llah was spared only because of his distinguished family background, but his property was confiscated, and he endured the greatest humiliation and brutality. In spite of all the hardships he never wavered, and displayed a courage and power of spirit which amazed all who saw him. No complaints or vindictiveness crossed his lips. He maintained his dignity, serenity and radiance throughout it all. When possible, he wrote his message, or talked to the few visitors he was allowed to see.

From the terrible prison barracks of Akka, in Palestine, where they were at one time confined, Baha'u'llah sent letters to his followers and to many important people throughout the world, including the Pope and the many rulers and government officials, warning them of the results of wars, urging a court of international justice to solve problems, and begging that people seek better understanding of each other. The writings of this man deal with every phase of human life, including the interpretation of ancient and modern scriptures, and with prophecies of the near and distant future.

Gradually the severity of his prison life was lessened, and finally the prisoners were released and exiled to Baghdad (1862). Taking only the barest necessities, Baha'u'llah withdrew alone into the mountain solitudes, and for many days gave himself up to study and meditation. When he came forth again he publicly announced himself to be the Prophet of God foretold by the Bab. This pronouncement took place in the Garden of Ridvan in April 1863. People flocked to hear him, Jews, Christians, Zoroastrians, even Mohammedans became interested in his message. However, a group of Mohammedan doctors were very hostile, and this lead to Baha'u'llah being again imprisoned. But he continued to work and write from prison, and in 1875 he was allowed to receive visitors and to teach his followers, and as time went on the severe restrictions were relaxed, and he was permitted to have better quarters. He spent much time in prayer and meditation, in writing books, and in the spiritual education of his friends. His son, Abdu'l-Baha was his close associate and helper, and when Baha'u'llah died in 1892, this eldest son became the expounder and representative of the faith his father had served so well. He travelled abroad and spread the Baha'i religion to many lands. The next guardian of the faith was Shoghi Effendi, great grandson of the founder, and he too, was a man of wisdom and high moral stature. At his death in 1938, a committee of nine members, known as 'The Hands of the Cause', became directors, and they will function until 1963 when a Universal House of Justice representing all nations is expected to take charge. The body of Baha'u'llah lies entombed not far from the Bab's resting place on Mount Carmel, and the faith for which they suffered is worthy of study by all who desire a better world.

All Religions One

It maintains the oneness of humanity, and the belief that all religions have one foundation: that God, through the Holy Spirit, has revealed His truths to man through different religions and revealers, each suited to the needs of its particular time of appearance. After a time religions change and alter, losing their original purity, so a new interpretation is needed.

Thus far, the followers of this faith have sought to be faithful to the spiritual leadership of Baha'u'llah, each thinking out the truth with his own mind, eager to co-operate with all who seek the advancement of the brotherhood of man, and trying to avoid merely becoming another sect to divide and confuse the religious loyalties of others.

In her book, *Some Answered Questions*, Laura Clifford Barney states:

> 'The people of perception are seekers of truth, and not the place of its appearance, nor of its dawning points — therefore they will adore the sun from whatever point in the zodiac it may appear, and they

will seek the reality in every sanctified soul who manifests it.'

So prejudices and small trivial notions must be given up, in the realisation that all humanity is equally sacred and precious in the eyes of God. All wars are sufferings imposed by one on another, thus breaking God's laws, and can be done away with, if man will. All religions are basically the same, their differences being due to the accidents of geography and economic conditions. Behind them is one reality. Search out the common denominator in all as the way for world salvation.

What were some of the characteristics of this man, Baha'u'llah, which would place him among the Forerunners of the New Group of World Servers? Courage — he faced the greatest odds in proclaiming the truth as he saw it in spite of torture and imprisonment, and through it all was forbearing and forgiving. With humility he performed the most menial and distasteful tasks while in prison, striving always to help his fellow-sufferers, and giving them his heart-felt sympathy and love. He gave up a life of wealth for a life of the spirit. He contributed to the development of new prospects for human progress, teaching that world unity is a matter of new spiritual relationships rather than social mechanism, but each must independently investigate in the search for truth. His teachings proclaimed equality of men and women (this was a necessary reform in the area in which he lived); universal education, by parents if possible, but if not, then through community help; a universal language to promote better understanding; religion in accord with science and reason; the economic problem solved by voluntary sharing; work is indeed a religious duty. He recognised that absolute equality is impracticable, but advocated special laws to abolish extremes of wealth and poverty; and a Supreme Tribunal to rule on international problems, and so preserve peace.

At Willmette, Illinois, on the shores of Lake Michigan, stands a great house of worship. Its architecture embraces designs from the Egyptian, Greek, Romanesque, Arabic, Gothic, Renaissance and modern schools, and symbols from all the religions of the world combine to make this Baha'i Temple a place of worship for followers of all religions and of none. Nine entrances lead into the main temple, and within its chapels each may find a place of prayer, and hear echoing in his heart the words of Baha'u'llah.

'Lo — All are of God, the All-Glorious Word that, like unto water, quencheth the fire of hatred and rancour which doth smoulder in hearts and breasts. By this simple Word shall the diverse sects of the world attain unto the light of real union. The externals of religion must change from time to time, like those of the bud, the blossom, and the fruit, but through all these outward changes, the One Life is pressing to fuller and riper expression.'

SOURCE MATERIAL

1. *World Religions and the Hope for Peace*
   David Rhys Williams
2. *Baha'u'llah and The New Era*
   J. E. Esslemont
3. *Gleanings from the Writings of Baha'u'llah*
   translated by Shoghi Effendi
4. *Some Answered Questions*
   translated by Laura C. Barney

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Disciples Train Themselves

by M. E. Haselhurst

Discipleship involves training, capacity to respond, potential for growth, and, above all, the will to go forward.

IN the realm of occult philosophy there are a great many matters which need re-thinking and re-stating. Among these is the whole question of training for discipleship.

To begin with, there is the word 'discipleship' itself. To a great many students, discipleship signifies close association with a Master and membership of his particular group or ashram. It stands for particularised personal teaching, and the stimulation of latent energies by methods unique to each student. It comes as the result of long and arduous effort on the part of the aspirant, but once achieved, it calls for little more than acceptance, enjoyment, obedience and assimilation.

It is in the latter part of this concept that misunderstanding lies. Discipleship does imply association and direct teaching, but in exactly the same sense that such words apply to any senior or research student in any university or training college. By past efforts such students have made themselves capable of receiving further instruction. They press on with their studies in self-chosen areas of investigation, not as a reward for past effort, but as a result of it. And the result is not ease, enjoyable contacts, miraculous enlightenment, but an invitation to undertake further and more concentrated hard work. It is being presented with the opportunity to gather all past achievement to a point of tension and from that point direct the mind to efforts which make all past endeavours seem infantile.

Even so it is in the training of disciples, though here the demanded effort is far greater and more difficult. The would-be disciple must work for a long period without the stimulation of personal instruction or conscious contact with even senior students. He has certain directions, contained in the text books of occult science and open to all enquirers. He has certain qualities and attributes which stem from early training in such basic essentials as purity, honesty, self-sacrifice, service and compassion. But from that point of achievement he works alone, faced with the dual task of unfolding within himself the mechanisms which are essential for further progress, and of attaining skill in the use and control of this subjective equipment.

It is idle to imagine that discipleship training comes as the reward of a virtuous life of the culmination of loving service to others. Such things are part of the initial probationary effort. They carry the student a certain distance along the path he desires to travel. But only when the energies which manifest in such fashion have become an integral part of his being, so that always, without conscious effort, he lives a life of controlled austerity, serving his fellows according to recognised need, is it possible to create the new point of tension from which further training may be carried forward. Aspiration and love, translated into active effort, are transmuted into that odour of holiness which exudes unconsciously from each dedicated life. But this is not an 'Open Sesame' to discipleship training, any more than effective student leadership, or a sense of social responsibility, will lift a novice to the level of scientific research.

Discipleship Requirements

In both cases use of the mind is demanded. The aspirant to discipleship is required to lift his consciousness to abstract levels. This goes much further than an acknowledgment that such levels exist, or even the ability to touch them occasionally in moments of illumination. It means that controlled facility in the use of the higher mind must be acquired; that the student-aspirant must cultivate the ability to function consciously on increasingly abstract levels without losing his grip of the lower response mechanism, which is needed for purposes of translation and transmission.

Discipleship lies on the other side of this self-initiated, self-sustained effort. The Masters of the Wisdom have much work to do, most of it beyond our present comprehension, but some of it connected with helping humanity along the road of its spiritual evolution. In this latter work they use all human help which is available, but the would-be servers must be capable as well as willing, trained as well as dedicated. The energy which has to be outpoured in such work is too precious to be dissipated in helping aspirants to do something which they should have done for themselves. The Masters are always ready to teach, but it is a basic requirement that the taught be capable of response. It is this capacity for response which every would-be disciple must continuously unfold, realising that disciples are used as need arises in work for which they have made themselves fit.

This presents great difficulties. But the guidance needed is not wanting, though patience, penetration and research are needed to isolate immediately required directions from the mass of available material. Discipleship training really starts at the point where, all obvious requirements for purification of the personality vehicles and their dedicated use in service having been fulfilled, the aspirant undertakes also this effort of the mind. It is an effort aimed at unfolding the capacity to function, consciously and with precision, on levels of awareness hitherto touched only in moments of the most exalted aspiration. The obstacles to attainment are great. They include, in the early stages of effort, a sense of baffled bewilderment as to how next to proceed — how to lift oneself to dimensions of being for which there is no known chart or guide. This state passes as the will is called into activity, and gradually the lines of self-training become more clear. Search, correlation, experiment, expression — these are the locks that will lift the ship of mind to new and higher levels of awareness.

The ingredients of discipleship training are many and they vary in each case. Sincere self-analysis, plus honest effort to discover through available media the next step which must be taken, will always bring results. The reason for paucity of discipleship effort is not lack of knowledge but lack of will. Always, if the will to go forward is steadfast, the way will be revealed. But it must be realised that this way may well bear little resemblance to objectives previously held dear. The tendency to look for spectacular, unique, clearly-defined fields of effort frequently blinds students to the need to work for unfoldments of consciousness which are almost entirely subjective.

Disciples train themselves. It is a high duty and an exacting requirement, and those who undertake the task must be prepared, as the Tibetan teacher has pointed out, for loneliness, and to see life spent for no reward that touches the personality. Aspirants who seek to lift themselves to the level of discipleship must be willing to pay the price of knowledge, remembering that only 'in the blood of the heart' can power be safely gained and knowledge rightly wielded.

Heart Knowledge

Heart knowledge is direct knowledge or pure knowing. It signifies knowing in wholes — knowing significance as well as facts, motives as well as circumstances, equipment as well as purpose.

Heart knowledge is no soft and easy way to be followed by the simple and untrained. Neither is it a short cut to be taken by those who have neither wish nor will for long and discriminating mental effort. On the contrary, it is positive and inclusive, the climax of arduous endeavour demonstrating as the

highest form of knowledge at present attainable by man.

There may be gradations of knowledge, rooted in the intuition, which do actually nurse aspirants along until the Will is so unfolded in them that they can face the rigours and austerities which the pursuit of heart knowledge entails. But true heart knowledge belongs to the high peaks of esoteric effort, and is attainable only by those who have used the mind to utmost capacity in the endeavour to grasp new truth and relate it rightly to past knowledge, present need and future possibility.

This is so because heart knowledge is the very quintessence of knowledge. It represents a synthesis of things learned by use of the mind and things perceived by use of the intuitive faculty. It is knowing, understanding and realising — demonstrating as one inclusive experience. It is standing at the centre and circumference of awareness at one and the same time, knowing need from inside a brother's heart and the way to meet that need from inside one's own, which has been expanded until it is the heart of the group also, and through the group, of the Logos.

Although heart knowledge is only attainable after long-sustained training of the mind, it lies for ever beyond the reach of minds tight-packed with positive theories and beliefs. The wholeness of heart knowledge demands fluidity in its vehicle of expression. The mind which seeks to contain it must be flexible, ready to receive new ideas, quick to adapt, to experiment, to discard — knowing truth to be eternal, though its forms are more ephemeral than the shadow of a cloud.

Heart knowledge has many facets. It implies:

a. Awareness of need as distinct from want. People often want comfort, or security, or the illusion of self-sufficiency, when what they need is the courage to admit and accept.
b. Compassion. It exemplifies the old saying that to know all is to forgive all.
c. Clear seeing. It recognises faults and limitations whilst looking beyond to enduring principles.
d. Ability to focus in any direction and to expand or contract the field of immediate effort.
e. Realisation of solitude as a state of dynamic at-one-ment, a quality underlying, interpenetrating and shining through all life contacts.
f. An appreciation of inner stillness and of the importance of simple disciplines endlessly repeated.
g. Synthesis. The fusing of all attributes in pure and selfless love.

Heart knowledge involves intuitive capacity but goes beyond intuition, at least in that term's usually accepted sense. It is a state or condition of knowing which operates at buddhic level, where knowledge and love are fused into wisdom, reaching upward to the Atmic plane to be coloured by will and purpose, and encompassing in its expression all the planes of human experience.

Heart knowledge is concerned with energies and tends towards the blending of mind with soul — the microcosmic heart. It is impersonal, yet is the essential factor in adjusting relationships, one of its characteristics being discrimination without criticism. It sees differences without inferring opposition, and understands that many interpretations stem from a single unifying truth.

Heart knowledge is the yoga of the future — the core of the Yoga of Synthesis. It sees, understands and unifies, leading towards that living in one another which is the mark of the compassionate love and redeeming wisdom of the Christ — heart centre of the Hierarchy.

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Ever Calling His Name

by Hugh D'Andrade

He who calls shall be heard

The habit of repeating the name of the Lord is fostered by devotees of all religions throughout the world. Though the name varies in different tongues, all the religions of the world have traditions and teachings which encourage this happy practice. Whether it be a many-syllabled word or the single syllable OM, whether it be intoned aloud, or uttered silently, the name of the Lord may ever be sounded by the disciple in the home, or the temple, or the market place.

• • •

He who ever calls on the name of the Lord meditates in action, and acts in meditation.

He who ever calls on the name of the Lord uses silence to sound the name forth.

He who ever calls on the name of the Lord uses speech about other things to sound the name forth.

He who ever calls on the name of the Lord uses action in the world to sound the name forth.

He who ever calls on the name of the Lord uses rest to sound the name forth.

He who ever calls on the name of the Lord uses sleep to sound the name forth.

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He who ever calls on the name of the Lord finds that the name has a thousand meanings.

He who ever calls on the name of the Lord finds that the thousand meanings merge into one meaning.

He who ever calls on the name of the Lord hears its thunder resounding above the tumult of the world.

He who ever calls on the name of the Lord walks in tune with the symphony of freedom.

He who ever calls on the name of the Lord finds the razor's edge a smooth path for his feet.

• • •

He who ever calls on the name of the Lord invokes the Lord for all creatures.

He who ever calls on the name of the Lord sings the song of creation.

He who ever calls on the name of the Lord breathes with the spirit of the Lord.

He who ever calls on the name of the Lord lovingly responds to the voice of the Father calling, 'My son, my son.'

He who ever calls on the name of the Lord has an awareness that reveals all things.

He who ever calls on the name of the Lord finds courage under all circumstances.

He who ever calls on the name of the Lord knows how to take part in the work of creation.

He who ever calls on the name of the Lord makes his will one with the Lord's will.

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He who ever calls on the name of the Lord feels the celestial quickening.

He who ever calls on the name of the Lord opens his heart to the call of love.

He who ever calls on the name of the Lord becomes the expression of divine spontaneity.

He who ever calls on the name of the Lord partakes of the Lord's nature.

He who ever calls on the name of the Lord absorbs the Lord's substance.

He who ever calls on the name of the Lord ensouls and embodies the Lord.

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He who ever calls on the name of the Lord burns up the chaff,

He who ever calls on the name of the Lord knows what to relinquish.

He who ever calls on the name of the Lord is protected by a flaming sword.

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He who ever calls on the name of the Lord knows the glory of being.

He who ever calls on the name of the Lord finds bliss from above.

He who ever calls on the name of the Lord basks in the light of the Lord.

He who ever calls on the name of the Lord keeps the flame of his being glowing with warmth and beauty.

He who ever calls on the name of the Lord invokes the power that gives dominion over the world.

He who ever calls on the name of the Lord is above self-consciousness: he dwells in the consciousness of the one self.

The World Teacher

Compiled by M.D.G.

Religious leaders take humanity forward into experience and experiments but it is for each aspirant to discover for himself the real spiritual enlightenment.

IN the third and final decade of my work, the time and opportunity came to announce, in a new and more emphatic manner, what all world religions have proclaimed, that — with due preparation and the establishment of a pronounced tendency towards right human relations — the time had come when the Christ could again appear and take his rightful place as world teacher. The emphasis has never before been laid upon the needed work of preparation. The results of this pronouncement have not yet had time to make themselves felt, but the next ten years will reveal the full import of what has been done. (*Written in April 1948.*)

I would call your attention to the fact that the general concept of a World Saviour (always attached to the office of the Christ, no matter by what name the exalted Son of God may be called in any world cycle) is in reality related to the far more important function of world teacher. People love to be saved, for it ignores their own immediate responsibility, which teaching definitely emphasises. It must be remembered that it is the teaching given by the Christ which saves humanity . . . *Men must save themselves by their reaction and their response to the teaching given in its purity by the Christ* . . . it is not man-made interpretations which save a man, but his self-initiated application of his own understanding of the teaching. This must be brought today to the consciousness of as many human beings as the followers of the Christ can reach.

When the task of the preparation of men's minds is further advanced, when the knowledge of the existence of the Masters and their hierarchical endeavour and of the united Hierarchy of our planet are a commonly recognised truth, and when active goodwill is recognised as a real national asset in all lands, then the speed of the externalisation of the Hierarchy will be greatly increased; then the five spiritual centres* will begin to take definite form, and will call also for recognition; the groups working there will be known, and they will also be in close touch with each other. From that time on, the network of initiates and disciples and Masters will be worldwide, and in every field of human expression the opinion of these men and women, and of the Masters presiding at the five centres and in their affiliated groups, will be regarded as of immense value by all governmental, economic and social organisations.

Then — under a great wave of spiritual inspiration — the divine spirit of expectancy for the reappearance of the Christ will sweep through the world; it will then be regarded as credible and creditable, and his coming will provide the germ of all world hope; the reason for this will be that the most respected, enlightened and cultured people on the planet will be looking for him. And then, my brothers, he will come, bringing new energies of love and compassion and implementing the spirit of fresh enlightenment; to these important events must also be added the new revelation for which all men wait and to which they will be able to respond, owing to the needed and new stimulation.

EXTERNALISATION OF THE HIERARCHY

**New York: London: Geneva: Darjeeling: Tokyo.*

The ancient legend that affirms the manifestation of Maitreya as a resurrection of the spirit is correct. We will add that the resurrection of the spirit, as the conscious acceptance of the teaching of Lord Maitreya, may be precursor of the Advent. Verily, the resurrection!

HIERARCHY

The Buddha held office prior to the present world teacher and upon his illumination his place was taken by Lord Maitreya whom the occidentals call the Christ.

A TREATISE ON COSMIC FIRE

BOOKS AND PUBLICATIONS

Zen Buddhism and Psychoanalysis. By Erich Fromm, D. T. Suzuki; Richard de Martino. Harper and Brothers, New York, 1960.

That this book 'is the first major attempt to bring together two of the most powerful forces operating in the western mind today', according to Christmas Humphreys, president of the Buddhist Society of London, establishes its claim to the attention of all who are concerned with present-day crises and with humanity's future. For implicit in its title is the dawn of that integration of East and West for which many are expectant, for which so many watch and wait. Indeed, it fires the imagination to a sensational degree as its pages reveal the extent of synthesis already established and in good working order.

Defining Zen, acknowledged the purest Buddhism in the world, Dr Suzuki who is the leading authority on Zen in the Western world, has this to say: 'Zen is not, after all, an intellectual or dialectual game of any sort. It deals with something going beyond the logicalness of things, where he (the Zen master) knows there is the "truth that makes one free".' (enlightenment) 'The intellect . . . does not solve the ultimate problem every one of us sooner or later encounters. . . . This is the problem of life and death, which concerns the meaning of life.' This is the problem which Zen does solve when carried to its ultimate, to *satori* or enlightenment, 'beyond the logicalness of things'.

And here is the meeting point, in Dr Fromm's statement that Zen is the acquisition of enlightenment; while enlightenment, expressed in psychological terms, 'is a state in which the person is completely tuned to the reality outside and inside of him, a state in which he is fully aware of it and fully grasps it'. This is what psychoanalysis aspires to achieve —'insight into one's own nature, the achievement of freedom, happiness and love, liberation of energy, salvation from being insane or crippled'.

The book is the result of a workshop conference on Zen Buddhism and Psychoanalysis, held at Cuernavaca, Mexico, under the auspices of the Department of Psychoanalysis, Autonomous National University of Mexico. This was attended by some fifty psychiatrists and psychologists from Mexico and the U.S. who 'discovered that the week spent with Dr Suzuki and his ideas had a most stimulating and refreshing influence on them, to say the least'.

The final third of the book, the work of Richard de Martino, acknowledged authority on Zen, presents in his own introductory words, 'an overall view of Zen Buddhism with respect to the specific concerns of this conference, namely depth psychology and psychotherapy'. Under the heading 'The Human Situation and Zen Buddhism' one finds searching analysis of the ego-conscious existence into which we are born and must live our allotted time. Challenging as these pages are to the understanding when read, there is a curiously compelling quality in them which carries a sense of understanding in a fourth dimension, so to speak. So that one lays the book down with deep satisfaction, to pick it up again and again with expectant interest, which is never disappointed.

GRACE TABOR

Diplomacy of Economic Development. By Eugene R. Black, President of the World Bank, Harvard University Press, Cambridge, Mass. $3.00. Oxford University Press, England: 24/-.

The World Bank, so-called, is the International Bank for Re-construction and Development. The re-construction aspect is no longer a prime activity. It is now more occupied with aiding sound developments of national resources in under-privileged nations. Its record of achievement is outstanding and one of the finest examples of skilful aid on a world-wide basis yet demonstrated. The World Bank has loaned $5 billion consisting of 260 loans in 52 countries.

The thesis presented in this book is both forward-looking and constructive. Here speaks a man of proven ability, personal achievement and sound judgment. Since this book was published, the greatest success yet consummated by Mr Black and the World Bank is the settlement between India and Pakistan of their dispute over the water rights of the Indus River. This river basin, which is one of the greatest in the world, is vital to the welfare of both nations, and the wise use of its waters is of inestimable value to millions of human beings. The cause of right human relations has thus been outstandingly served.

But Mr Black's vision of a new type of world diplomacy goes far beyond the values of particular achievements however important they may be. Thoughtful consideration of this book will reveal its longer range and more fundamental significance. We are accustomed to international diplomacy as the tool of separate national interests. The diplomat abroad must serve the interests of his nation as laid down by those more or less temporarily in control of those interests.

Mr Black has presented a rational foundation for an entirely new type of diplomacy, a diplomacy dedicated to the development of under-privileged nations for the sake of the human beings living in those nations. This, indeed, is human brotherhood at a new and most practical level. Here we have one of the world's skilled and successful financiers voicing a concept already in operation, which gives heart and courage to every man and woman of goodwill who visions a new and better world in days to come.

The essence of the diplomacy of economic development is to assist, through advice and experience, those responsible for wise choices in determining what is possible and practical and of the most immediate need for the growth of their national economy. Idealism, unrealistic and glamourous, is a dangerous handicap to world progress into the new age. Justified practical ideals lift us all to renewed effort for a better world.

FOSTER BAILEY

Philsophy In The Mass Age. By George P. Grant, Hill and Wang, Inc., New York. $3.00.

In this book, which is primarily a series of essays, Dr Grant faces the individual with a problem which we must recognise, the necessity of formulating a new moral philosophy. This is a problem which concerns all of us who are witnessing a crisis in civilisation. Beset with unprecedented tensions and constantly changing environments, it is inevitable that our solution must come through a new moral philosophy, one to which we must contribute our efforts.

To develop this thesis, Dr Grant devotes part of his book towards demonstrating how philosophy has played a rôle in previous civilisations. After showing how the religious civilisations formulated their beliefs, he proceeds to reveal why men abandoned this creed in favour of modern morality.

In order to understand more fully the part philosophy has played in our civilisation, we must realise the importance of the doctrine of natural law and its relationship to morality. Dr Grant explains the doctrine as follows:

> 'There is an order in the universe which reason can discover and according to which the human will must act so that it can attune itself to the universal harmony . . . We do not make this law but are made to live within it . . . This view of the universe as a great chain of being bound together by mind, must be understood if we are to see the moral principle of natural laws . . . In other words, the doctrine of natural laws depends unequivocally in the existence of the 'nature of man,' the order of the universe, its final causality, or God.'

The difference, however, between our modern society and the old is in man's view of himself. And so Dr Grant tells us . . . 'We no longer consider ourselves a part of a natural order and as subordinates to divine law. We see ourselves rather as the makers of history, the makers of our own laws. We are authentically free since nothing beyond us limits what we should do,' For the author. the most important change to man seen as the maker of history seems without doubt to be Christianity. He proceeds to show how the ancient religious concept of natural law was superseded by the Judæo-Christian idea and how later, with the arrival of the Reformation, progress over providence challenged mankind.

Dr Grant exposes the basic weakness of materialism as founded in Marxism and continues to show that no longer can we content ourselves with this outworn philosophy. Instead he aptly remarks:

> ' . . . The question thoughtful people must ask themselves is whether the progressive spirit is going to hold within itself any conception of spiritual law or whether our history-making spirit will degenerate into a rudderless desire for domination on the part of our élites and aimless pleasure seeking among the masses.'

The author has vigorously attacked an important problem and one which sooner or later we must all face, if we wish to concern ourselves with the future of society. I believe there will be many who will enjoy and agree with Dr Grant's point of view.

FLORA COBLENTZ

By Way Of Religion

by B.D.

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The vital choice is between the true core of any religion and the outer dogma.

IT matters very little what religion is practised by an aspirant to the mysteries. If the core of spiritual teachings at the heart of any of the great religions is used as an avenue of approach to interior experiences and intuitive knowledge, the end result can be the same. All great religious teachings are forms of spiritual psychology and are intended for the active use and practice of an aspirant, or a disciple. If the approach is correct, persistent, altruistic and impersonal, the same paths will be travelled and the same ends of illumination reached. Each great founder of a religion was leading humanity forward into new experience and experiments, and the contemporary disciple will continue as far as any religion can take him, and then pursue further enlightenment, to discover in time all the teaching available to humanity.

It does matter very much whether the aspirant chooses between the true core of any religion and the outer dogma which has been added to form a theology, rigid sacramentalism and other practices which prevent access to the real sources of spiritual enlightenment. The dogma and theology of any religion, including the Christian religion, is an iron curtain between the soul of the aspirant and the true mystery; and this he must penetrate before he becomes capable of direct, intimate extra-sensory perception or occult receptivity to new knowledge and insights.

That is probably why a new religion, before a dogma has been created or a theology contrived, is so much more effective. Pliny said that by the end of the first century there was no known country where Christians had not declared themselves. A new idea of the value and capacity of the human person made a powerful impact because it was simple, direct and potent, as well as timed to need. Another revolutionary idea could have the same impact today.

The evolution of the human personality is an individual, intimate and personal affair, and for that reason true freedom for the human spirit is essential. Everything that is authoritarian, in religion, politics, economics, education or the arts, is anti-evolutionary in the sense of the individual person.

Consequently, which religion is used as a means of approach is merely a matter of time and environment. But in our day the habit of ignoring the basis of religion — not repudiating, not examining, not practising — has robbed much of humanity, especially in the Western world, of its most useful tool: spiritual psychology.

Synthesis of the Heart

WHEN the Christ founds his focal point on Earth, it will be in the nature of a tiny heart centre through which the love energy of the Hierarchy can persistently flow.

The heart centre of humanity is created by the sum total of the hearts (symbolically speaking) of all those men of goodwill (in or out of the churches and irrespective of their political concepts) who are serving their fellowmen, sponsoring human welfare movements, working for the establishing of right human relations, and constantly offsetting the separativeness of the human mind through the inclusiveness of the divine love nature. You have, therefore, as a guarantee of the return of the Christ into public recognition, an implementing of a great alignment. This alignment, when effectively concluded, will bring about a clear channel or pathway of return or line of light or magnetic power between:

1. The centre where the will of God is known. This is Shamballa where the will-to-good originates. This will-to-good is essential love.
2. The Hierarchy, which is the planetary heart centre.
3. The Christ, the very heart of love within the Hierarchy.
4. The initiates, disciples and aspirants who form the New Group of World Servers, seeking to embody the love and light needed in the world today.
5. The hearts of the men of goodwill in all lands who are responsive to love as it can express itself through right human relations.
6. The focal point through which the Lord of Love will work on earth.

If you will study this sixfold progression of divine love from the highest manifestation of deity down to its appearance through the medium of some focal point in our known modern world, it will be apparent to you that a very definite 'structure of approach' has been created, and that a 'Path of Return' is being constructed which will bring the long-awaited Christ into our midst.

Excerpts from THE RAYS AND THE INITIATIONS, pp. 618, 619, 620.